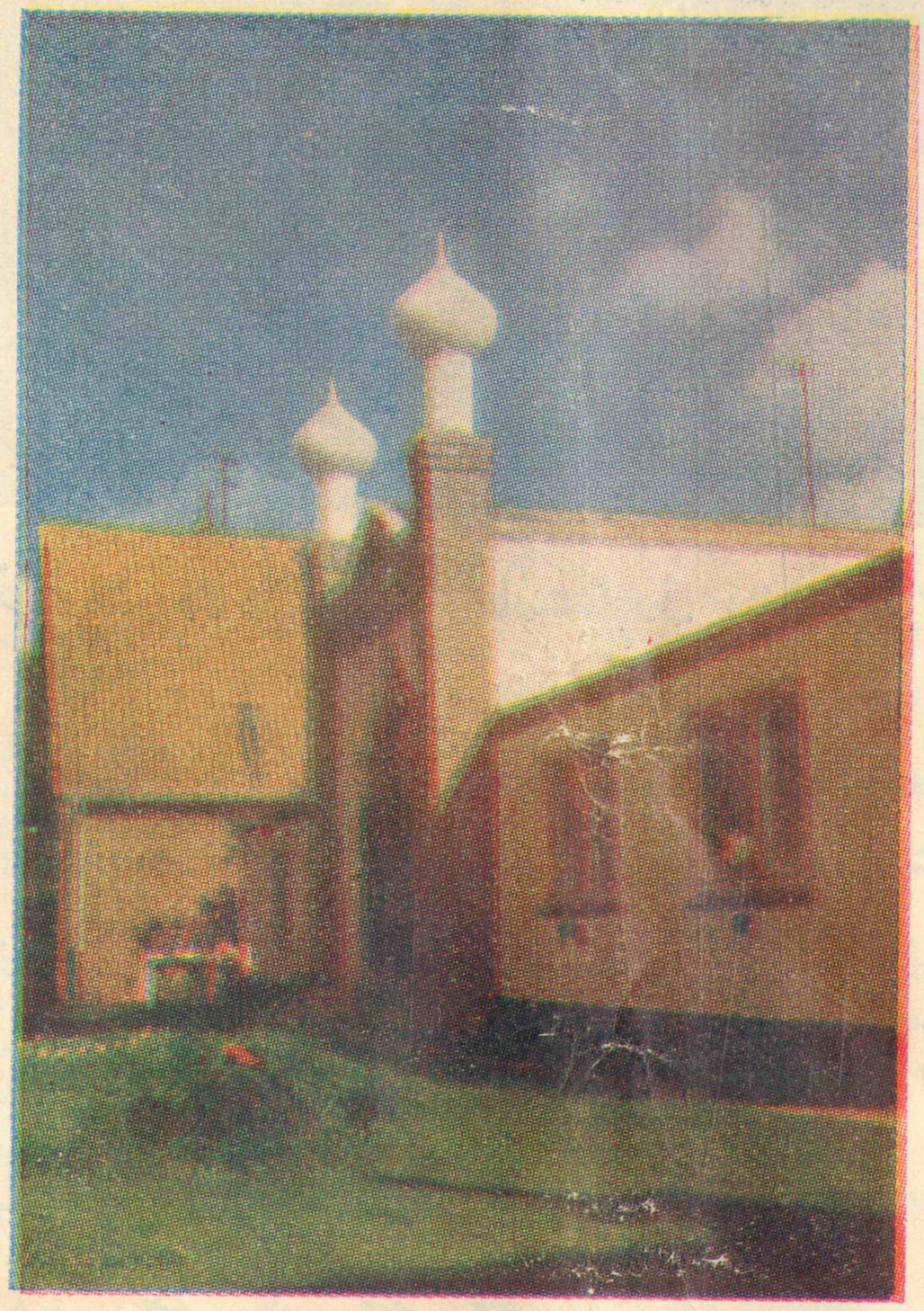
Regd. No.
L 7676

The Tahrik-i-Jadid

Aman 1353 H. S.——March 1974 C. E.

Digitized by Khilafat Library Rabwah

A MOSQUE IN EUROPE BUILT BY THE AHMADIYYA JAMAAT



یورپ میں ایک مسجد جسکی تعمیر کی اللہ تعالی نے احمدیہ جماعت کو توفیق عطا فرمائی

EDITOR : NASEEM SAIKI

یمین دین، خرید و فروخت، دکانداری — تجارت چھوٹی ہو یا بڑی، قومی معیشت میں اہم کردار ادا کرتی ہے۔

Digitized by Khilafat Library Rabwah

یو بی ایل تاجروں اور دکانداروں کے لئے بینکاری کی جدید ترین خدمات پیش کرتا ہے۔

ملک بھر میں ۶۰۰ سے زائد شاخیں - بیرونی شاخیں لندن، ایسٹ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، مانچسٹر، بحرین (باب البحرین روڈ)، بحرین (منامہ)، العین، ابوظہبی، دوبئی، شارجہ، ڈیرہ دوبئی، اجمان، ام القوین، راس الخیمہ اور دمام۔ پاکستان میں ذیلی ادارہ یونین بینک لمیٹڈ یونائیٹڈ بینک لمیٹڈ۔ جی۔ زیورچ اور یونائیٹڈ بینک لبنان اینڈ پاکستان ایس۔ اے۔ ایل۔

یو بی ایل کے لئے سبھی کرم فرما اہم ہیں۔

یو بی ایل

راہِ ترقی میں پیش پیش

ایک بین الاقوامی بینک

بسم اللہ الرحمن الرحیم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. X — No. 3
MARCH 1974

Editor
NASEEM SAIFI

THE

TAHRIK-I-JADID

Digitized by Khilafat Library Rabwah

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only two Rupees for one year in akistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

Protection against Sin

The Promised Messiah, peace be on him says :

IF the question is that if the blood of Jesus does not save us from sins as really it does not - then is there something else that can save us from the sins, or is there nothing that can do that. For, the dirty life (life of sin) is worse than death. I should like to say this in answer, with all the force at my command, and through my personal experience that in fact since Adam was first created upto this time of ours there has always been only one thing that could save mankind from sin and also from disobedience to God and, that is, one should have most definite proofs and most bright signs and through them one should obtain perfect God realisation - so much so that one should be able to see God (His Manifestation) and one should be able to fully realise that the wrath of God is like a fire that devours and the manifestation of the Beauty of God proves that every true and perfect pleasure lies in God and none else. In other words the curtains that hide the Beauty and Grandeur are lifted up. This is the only thing that proves a barrier to the lowly passions.

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

PRAISES OF GOD AND DETERMINATION

ON Friday the 18th of Sulh/January 1974, Hazrat Khalifatul Masih III expressed his pleasure at the success of the Jalsa Salana and remarked that the hearts of the whole Jamaat were, because of this success, filled with Allah's praises. He referred to the great plan which he had presented to the Jamaat on the occasion of the Jalsa and said, "The motto of this plan is Hamd and Azm (Praises of God and Determination).

Digitized by Khilafat Library Rabwah

He urged the Jamaat to continue proceeding forward with songs of praises on their lips—the path they were treading, he remarked, was the Highway of the Dominance of Islam.

At the very outset of his khutba he said : every particle of ours is full of the praises of the Almighty Allah. He has through His Grace and Bounty showered great blessings on the Jalsa. Through these blessings His mercy descended not only on those living in Pakistan but also all others in all the nooks and corners of the world. The delegates from abroad who had come to the Jalsa to attend this function as representatives of their respective Missions have now gone back and they have started narrating to the people all that they heard and saw here. Before leaving, they had expressed themselves as having seen what was far beyond their imagination. They could not stretch their imagination, they said, to the grandeur that the Jamaat has achieved through this Jalsa Salana and the extent of blessings that the Jamaat receives through it. Of course every body was impressed in accordance with his receiving capacity and that is how they have to disseminate these impressions in their countries.

"When I was explaining this project to the Jamaat at the Jalsa Salana I made mention of the fact that our Motto would be Praises' and Determination. Allah the Almighty has started showering great blessings on us with the advent of the Promised Messiah and we are moving on with Praises of Allah on our lips—our path is the Highway of the Dominance of Islam and it has been chalked out on the Heavens. Every Step of ours is taking us forward and the day is very near when Islam will be religion of the whole world ; all other creeds will vanish—only Islam will be left in the world and its home will be the heart of every person and every heart will be intoxicated with the love of God presented by Islam".

Huzur further remarked that whenever God accepted the sacrifices of the people and made them deserving of His Mercy, those of the people who were inclined towards lowly desires and were ignorant of the heights of the skies, were filled with jealousy, they actually kindle the fire of jealousy which becomes a sign for the intelligent Believer of the fact that Allah has accepted his sacrifice.

He said ; The basic truth is that of the Oneness of the Almighty God ; all other facts are subservient to this

truth. The basic truth and the other truths that emanate from it never stand in need of the support of falsehood nor the basic truth requires any contradiction as its mainstay. Whenever falsehood is used to oppose the truth, or when contradiction is applied to cover up the truth then it is a clear proof of the fact that the truth is indeed Truth. It must be remembered that truth or the right path can never be mixed up as one with contradiction; none can think of the two things together.

Digitized by Khilafat Library Rabwah

Contradiction, it must be remembered, is a crooked path. It some times goes to the right and some times it goes to the left and keeps away from the straight and the middle path which is the path of the love of Allah. We cannot even imagine that anyone needs to tell lies in order to establish the Grandeur and love of God. Our duty is to call the people to the Fountain of Beauty with beautiful actions and by doing good to our fellowbeings. Those who incline themselves towards falsehood in order to annihilate the truth and those who in one and the same breath talk of things that contradict one another, deserve our prayers and we do pray for them that God may bestow His mercy on them and He may grant the understanding that the truth does not get itself inclined towards falsehood.

Huzur further remarked that the opponents of the truth think that the fire of jealousy will eat up the truth and thus bring it to an end whereas the fact is that this fire gives the warmth of life to the Believers and they begin to pray more fervently than ever before; these prayers are meant for the dominance of Islam as well as for the opponents that God may grant them understanding and may make them walk on the straight path that leads to Him.

Huzur also announced the inauguration of the new year for the waqfi Jadid. He urged the Jamaat to donate generously towards this fund, in fact he asked them to pay one hundred thousand rupees more than the Budget of the last year.

More Missionaries Wanted

On the 25th of January 1974, Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon that the on-slaught of atheism and materialism could be checked only by presenting the true teachings of Islam to the people all over the world. It is Islam, he said, that enables and encourages the people to develop their God-given talents and therefore it is only Islam that can fill the vacuum that is being created by apathy towards religion.

Huzur further said that "though the Jamaat is weak and lacks resources from the worldly point of view, it must be remembered that the task has to be accomplished by us—and by nobody else. This is the Decree of Allah and no one can change it or stop it from coming to pass. He is going to manifest His Power through us the weak and humble people for that is going to be a great proof of the fact that Islam is the religion of Allah and He has decreed that His succour should be with it. Of course it is a Must for us that we should pray fervently and ask for the forgiveness of our sins. It is really through prayers that we can seek the help of Allah to carry out our responsibilities that have been assigned to us.

Huzur then told the Jamaat that it was not enough to rely on the few missionaries being trained by the Jamia Ahmadiyya; their number is

very small. He then called upon the members of the Jammat—specially such members as are capable of preaching and presenting Islam to the people. Such people he said should dedicate their lives to be sent abroad as Missionaries of Islam.

---

40 Million rupees promised, may reach 90 million

Seek blessings from the forehead of horses

On the 15th of Tabligh/February Hazrat Khalifatul Masih in his Friday Sermon drew the attention of the Jamaat to the fact that the foreheads of the horses had been blessed (and made the sources of blessings) till the Day of Resurrection. Our Jamaat, he remarked, was trying all it could to obtain blessings of God through this source as well and it is this object in view that a horse racing tournament is held every year at Rabwah. He advised the members of the Jammat to bring horses in large numbers and he also told the management at Rabwah that the arrange ments must be very satisfactory for every one.

Huzur also advised the members of the Jamaat to keep more horses and to become good riders.

Next, he dealt with the Ahmadiyya Centenary Jubilee Fund and told the Jamaat that though the promises had not been received as yet from quite a number of places inside as well as outside Pakistan and also it is a month and a half before the last date for sending the promises, no less than 40 million rupees had already been promised. He thanked God for this unprecedented grace of His and hoped that the amount could easily reach 90 million. Huzur remarked that the study of the history of the Jamaat showed that as it progressed, the opposition also gained momentum and it also took different shapes. In the days gone by the opposition used to be on local basis but now it has become world wide. Since after the last Jalsa Salana he had been receiving news that the opposition was taking an international shape and that was the sign of the dominance and final Victory of Islam coming very near.

Digitized by Khilafat Library Rabwah

Huzur further observed that before this kind of news started coming in, God had, through His Grace and Bounty, made us think and announce the new Project in the form of the preparation for the celebration of the Centenary Jubilee. He urged the members of the Jamaat to make utmost sacrifices for the onward march of Islam. He also told them that their hearts must be filled with thanks to Allah without whose help nothing could be achieved.

MAJLIS MUSHAWARAT

IT has been announced with the approval of Hazrat Khalifatul Masih III, that the Majlis Mushawarat will be held at Rabwah on the 29th—31st of Aman/March 1353/1974.

Hazrat Khalifatul Masih will, Insha Alla, preside over all the Sessions. Representatives of the Jamaats from all over Pakistan are expected to attend. In addition to those who will attend as representatives, 25% of the total number will come under the category of "Reserve" to take the places of those who, for one reason or the other, might not be able to participate.

Tahrik-i-Jadid,

Horse Racing Tournament

THE third annual Horse Racing Tournament was held at Rabwah on the 15—17th of February 1974. Hazrat Khalifatul Masih III, also graced the occasion with his presence. It was he who inaugurated the tournament with prayers that God may keep every body safe—the riders and the horses—and also that the performance may be enjoyed by everyone, and the prizes were also given by him. On the second day also Huzur graced the function for some time.

It has been reported by the organisers of this tournament that one hundred and five horses took part in this sport; only forty horses had participated in the last Tournament.

When Huzur arrived at the Horse Racing grounds, he was received by the managers of the function with whom he shook hands and granted his permission to start the function.

The short address of Hazrat Khalifatul Masih was followed by the March Past of the horses. This interesting sport then continued for three days. On the last day Huzur was gracious enough to give away the prizes personally. Before that, the President of the Khuddamul Ahmadiyya had read the report of the activities which also contained a District wise detail of the participation of the horses. The President also told the audience that Huzur had decided to give one gold medal and five silver medals.

In his speech, Huzur said, "My impression is that this time quantity and quality have very much improved, but the management, due to the workers being inexperienced, was not very satisfactory—not as satisfactory as the Ahmadiyya management should be. I should therefore like to set up a committee of seven members which will be guided by me. This committee will be headed by Mirza Tahir Ahmad and Ch. Bashir Ahmad of Sheikhupura and Abdus Sami Noon of Sargodha will be included in the membership. The other names will be announced later on."

After this speech, Huzur gave the prizes to the winners and closed the function with a silent prayer.

Digitized by Khilafat Library Rabwah

Muslih Maud Day

THE Muslih Maud Day was observed at Rabwah as elsewhere all over the world, on the 20th of February 1974.

Here at Rabwah the Jalsa was held at the Masjid Mubarak under the chairmanship of Sahibzada Mirza Tahir Ahmad. The arrangements for the Jalsa were made by Ch. Bashir Ahmad, the General President of Rabwah. Maulana Abul Ata was the first speaker who dealt with the back ground of the prophecy concerning Muslih Maud. He observed that it was as a result of a sincere desire of some opponents of the Promised Messiah to see a sign, that Huzur went to Hoshirapur under the divine command and it was there that after fervent prayers to God, he

was vouchsafed with this prophecy.

Islam was considered to be the weakest point which everybody was tempted to attack and therefore it was essential that the help of God was given through His signs and that is what this prophecy purported to mean. It was a help from God—and a help that was to continue its manifestation for a long time to come.

Maulana Abdul Malik came next and he told his audience what the Muslih Maud had done to explain and propagate the true teachings of the Holy Quran. He referred to the passages of the prophecy which make mention of his (Muslih Maud) being filled with the knowledge of every kind, especially of the Holy Quran and cited instances from the commentary written by the Muslih Maud to show that he did give real and true knowledge of the Holy Quran to the world.

The third speaker was Maulvi Ghulam Bari Saif whose theme was "Muslih Maud and the preaching of Islam". In his speech Maulvi Saif made mention of various methods of preaching and told the audience what efforts the Muslih Maud had made and what were the results of those blessed efforts. He further remarked that the Message of the Muslih Maud, always was that you should become pious and remain united for the preaching of Islam, for, that and that alone could give better results.

The next speaker was Maulvi Dost Mohammad Shahid whose subject for the speech was "The services that the Muslih Maud rendered to Islam as a whole". Maulvi Dost Mohammad told his audience that throughout his life, the Muslih Maud was concerned with helping the cause of Islam and the Muslims. Whichever part of the Muslim world he found to be in trouble, his selfless services were placed at its disposal and he worked day and night for the achievement of his objective which was no other than the glory of Islam.

Before the remarks of the Chairman, a student of the Jamia also spoke for a few minutes.

To close the function, Sahibzada Mirza Tahir Ahmad said that the Muslih Maud had accomplished so huge a task that no one could say that one way or the other, he was not under his (Muslih Maud) obligation. He also advised the audience that they should always be thankful to God for His Grace and Bounty and it was only through sincere gratitude that they could get more. He also told them to be thankful to human-beings, for any-one who did not express thankfulness to his fellow beings could not express his thanks to God.

Digitized by Khilafat Library Rabwah

The Review of Religions
A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM
THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT
WHICH REPRESENTS
TRUE ISLAM
ADDRESS
The Review of Religions, Rabwah, Distt. Jhang, Pakistan.

THE KALIMA

A few weeks back an Urdu weekly Chatan published from Lahore (Pakistan) fabricated a lie against the Ahmadiyya Mission, Nigeria. It was to the effect that the Jamaat there had inscribed a changed Kalima on one of the mosques. The changed Kalima they said was

La ilaha Illallaho Ahmadur Rasulullah.

The fact is that Kalima of the Ahmadiyya Jamaat all over the world and for all the times to come is La ilaha illallaho Mohammadur Rasulullah

Digitized by Khilafat Library Rabwah

لا الہ الا اللہ محمد رسول اللہ

How could the Jamaat in Nigeria change it. When the Ahmadiyya Jamaat in Nigeria learnt of this fabrication they were greatly grieved at the depth of degradation to which some opponents could go. The members of the Jamaat of that particular place where the said mosque is, passed a resolution to refute this lie. The text of the resolution is given below :

Resolution by the members of Ahmadiyya Muslim Mission Ijebu-Ode, Nigeria to condemn and protest against the false allegation of changing Kalima Tayyiba.

"It has been brought to our notice, that a weekly paper 'Chatan' published in Pakistan, has printed the photograph of Ahmadiyya Central Mosque Ijebu-Ode, in its issue of 10th December, 1973 and distorted the Kalima Tayyiba inscribed on it, by trying to change the name Mohammad, into Ahmad. and by doing such it has alleged that Ahmadiyya Jamaat had changed the Kalima Tayyiba to be La Ilaha Illahllah Ahmadur-Rasool ullah.

We the entire members of Ahmadiyya Jamaat Ijebu-ode, Nigeria, protest against this false allegation, and we strongly condemn this act of forgery, and fabrication, done on the part of the weekly paper 'Chatan'. We hereby declare that we conform with the tenets of Islam, and we recite, Kalima Tayyiba

لا الہ الا اللہ محمد رسول اللہ

There is no God except Allah, and Mohammad is the Messenger of Allah.

It is this Kalima Tayyiba which is inscribed on Ahmadiyya Central Mosque Ijebu Ode, Nigeria.

We regard the false allegation, and the act of forgery with the Kalima inscribed on the mosque, as a mischievous attempt to defame the name Ahmadiyya, which has ever been upholding the cause of Islam, in all parts of the world. We also observe this publication to be against the code of honest and ealthy Journalism and it harms the

(Continued on page 8)

Notes & Comments

H.E. Visits Dispensary

DR. Abdur Rauf reports from Apapa, Lagos (Nigeria) that His Excellency the Ambassador of Pakistan in Nigeria visited the Ahmadiyya Dispensary, Apapa and was very pleased to note that the Mission was rendering selfless services to mankind and also helping to boost the prestige of Pakistan in so many countries of the world.

Digitized by Khilafat Library Rabwah

Those others who were present at the time of this visit included Mr. O. T. Tojo, the House Governor of the Lagos University Teaching Hospital, Justice A. R. Bakare, Mallam Waziri Abudu.

They were shown round by the Dr. Abdur Rauf, accompanied by the Amir of the Ahmadiyya Mission and Maulvi Mansoor Ahmad Khan.

(Continued from page 7)

good relations between the Muslims of this country and the Muslims of Pakistan. We request the authorities in the Government of Pakistan to take appropriate action against the weekly 'Chatan' so that this kind of false publications, which hurt the religious sentiments of the people in countries abroad, may not be printed again."

Chairman,
Ahmadiyya Muslim Mission,
23, Lagos Road, Ijebu-Ode,
Western State Nigeria.

Copies of this resolution have been sent to The Weekly Chatan, The Chief Minister Government of Punjab, Pakistan and to others.

What is happening to religion?

FOR the Western World Religion means Christianity and when it is said that the religion is on the way out, it actually means that Christianity is fading out.

The Jehova witnesses' magazine "Awake" in its issue for September 22, 1973 says :

"Have you wondered what is happening to religion ? What is the meaning of the turmoil in the Churches ? Does it mean that religion is on the way out ?

"By no means" some may answer. Where they live many may belong to a church, and on Sunday mornings large numbers may still attend the services. But this situation is clearly the exception now rather than the rule.

In fact the rapid decline of religion has become a common topic of discussion today. The National Catholic magazine *St. Anthony Messenger* of May 1973 notes :

"The decline in converts is just one factor in the malaise catholicism in the present day. Priests and sisters leave their posts, seminaries report drops in enrolments, parochial schools shut their doors, young catholics reject traditional religion and moral values, Sunday mass attendance sags ?"

The decline is observed not only in the Catholic religion. Church attedance is sagging and millions are quitting othe. churches as well. This May, at the 185th General Assembly of the Presbyterian Church in the U.S.A. a church official lame-

nted that Presbyterians had experienced the same downward trend in membership as have many of our sister churches.

Digitized by Khilafat Library Rabwah

However even more serious than the membership loss is the defection of the clergy. Baptist minister Warren Carr, in his new book *At the Risk of Idolatry*, writes : "Clergymen are finding it just as difficult to stay with the church as are the laymen. Many of my professional colleagues have already made their exits. More are planning to do the same thing. The exodus *shows no sign of abating.*"

Ahmadiyya School, Bo

Ch. Mohammad Zafrullah Khan paid a visit to the Ahmadiyya School, Bo, SierraLeone. He recorded his appreciation of the School in the Log Book. Same is reproduced below.

IT is the fulfillment of a long cherished dream to find myself in Bo, a corner of the earth that has witnessed so many signs of the truth of the Promised Messiah and Mahdi, on whom and whose master, the Holy Prophet Mohammad be peace and the blessings of Allah.

I am delighted with my visit to the School which in its turn is a fulfilment of the dream of our revered and saintly brother the late Nazir Ahmad Ali, who set us all such a shining example of utter devotion to the cause of Allah and the service of his fellow-beings. May Allah be well pleased with him and continuously shower His blessings upon him. Amen.

The school has already achieved a distinguished record, and I have no doubt through the diligent efforts of staff, it will, by Allah's grace, go on from success to success and scale height after height of further achievement. Amen

I wish the school, its students and its staff brilliant success in all their beneficient efforts".

Business venture

SINCE Christianity gives no specific teachings about the married life - they say Christ did not marry at all - the Christian nations have been making errors on this side of their life. Either no sex at all, like those who renounce the worldly life, or too much of it. The Time (American News magazine) for the 14th of May 1973 says in its "The Sexes" column :

"Anyone can call himself a sexologist, or expert in human sexuality. These days more and more unqualified men and women are doing just that. In hundreds of "sex clinics" across the nation, they are dispensing advice to the sexually troubled. More often than not their services not only fail to help but actually cause serious emotional harm. Currently waging an active campaign to get the issue on the agenda of the American Medical Association's June convention, Sex Expert William Masters charges that "these street corner clinics frequently have no trained personnel ; they operate at low professional standards or no standards at all. They are, in fact, more business ventures than therapy centres."

Nigerian Broadcasting Service

How to Choose a Religion

Naseem Saifi

Dear listeners! I have chosen to speak today on *how to choose a religion*. I am not going to tell you in this talk of mine as to which religion you should follow. In other words I am not going to do your thinking. I am just going to tell you that when it is the question of choosing a religion how should you think. I hope all of you will agree with me that that is the best thing that the advocates of rcligion can do. If we just tell some one that he should join the fold of Islam or become a Christian we begin with a certain sort of prejudice. The other gentleman might retort, "Why should I become a Muslim or a Christian."

So I am not following that method. I am going the other way round. I am a Muslim as you are supposed to know. But at this moment I am not asking the people to become Muslims. I present to them so many religions. In fact I present to them every religion that is followed by anybody anywhere in the world. And having presented these religions to them I just throw some hints as to how they should make their choice. And when they have chosen, the credit, if they choose the right type, will be theirs and not mine. I shall be satisfied with having told them how to go about this business.

Now, to make things more easily understandable, let me tell you at the very outset that it is not only religion that we are called upon to choose. Everything that we own is a result of our bringing into effect our thinking faculty and then choosing it, leaving many other things unwanted or unequal to it. For example you have taken a certain brand of bread. Why so? Is it without any reason that you buy one type and not the other. It may be so in some cases, but every thinking person will tell you that he has reasons to choose one and leave the other.

Digitized by Khilafat Library Rabwah

The first and the foremost thing that affects our decision is "What do we need this thing for?" In the case of bread we want nourishment If a certain type of bread does not give us nourishment, we would not like to buy it. Or if at any stage we come to know that another bread gives more nourishment than the one that we are eating, we would like to change to that new bread.

That is to say the first thing we want to know is "what for do we need a certain thing". We shall put the same question in respect to the religion also.

The second thing which I should like to place before you is "Are we actually deriving the benefit that we hoped to derive from the thing that

we have chosen." Again coming to the bread we shall try to find out if it is serving our purpose i. e. whether it is giving us the nourishment we need or not.

Shall I put the two things together? One, we should know before hand why we need a certain thing and two, are our hopes being fulfilled or not.

Let us take the case of religion now. Let us first think why do we need a religion? I am sure you are in as good a position as anybody else to answer this question.

Digitized by Khilafat Library Rabwah

Religion as all of us know is the way on which we should walk to reach God. The word way is very significant here. Jesus Christ made mention of it, when he said 'I am the way'. What he meant was that by following me you could reach God. The Holy Prophet Mohammad, peace be on him, also mentioned this word. The Suratul Fatiha, whieh I recited in the beginning of my talk says, "Show us the way which is the right one and which is the one on which those people walked on whom You showed favours." So when we are choosing religion we are in fact choosing the way to reach God. If people had followed the plan of God, there would have been no question of making a choice. God has not thrust different types of religion on man and then left him to himself with his selection. It is not so. It is men themselves who have made a mess of the whole thing and now the question of choice has become essential.

In the case of other things that we have to choose, it is the various producers who produce different kinds of things and leave the choice to us. God does not do that. As I have explained in one of my talks before, God wants a people to have one religion which is sent to them through a prophet. It is not that he produces a variety of religions and then says "Come along now, choose any you like." At one time, for one people, there is only one way and it suits them most. But due to their ignorance or due to some other factors they do not follow the plan of God and thus go wrong. However, now the question of choice has come in. So, first of all you should try to realise that religion is a way to our communion with God. God Himself shows the way. By showing the way I do not mean that He holds the hand of every one of us and tells him where to go. He sends a prophet who tells the world what God actually wants them to do before they can reach Him. The prophet very often leaves behind a Book which he says is revealed to him by God and which contains what I should now call 'the way'. If we act upon it we are sure to achieve the desired success. Now what have you to do? You have to look for a Prophet who has left a book behind and then to follow it. But there are so many prophets and so many books. Of course there are. And therefore you have to do another thing. And that is that you have to be sure that the Book that was left behind by the Prophet is quite unimpaired. It is not meddled with. For, if it has been meddled with, it will not be the repository of the pure word of God. It will contain a little of the way to God and a little of to some one else. Take the Bible. and ask the question 'Is it as pure today as it was in its original form?' or 'Has it not been changed in any way at all'. The answer to this question, and the answer I must say must be frank and sincere, will decide the fate of this book: If it is quite unimpaired, quite unchanged, exactly as it was in its early stages, well and

good. It is a Book that we may adopt as our code of life. I am not going to tell you what the real position of this Book is for I have taken upon myself not to do your thinking, rather just to tell you how you should think over the things relevant to religion. Then, take the Holy Quran. Again, ask the same question. Are there any two copies of the Holy Quran that differ from one another? Is it not exactly the same as was handed down by the Holy Prophet? If this Book has not been changed and contains exactly the same word of God and in full as was revealed to the Prophet, then certainly it is our duty to choose it as our guide. Again, I leave it to you to find out all about it.

Digitized by Khilafat Library Rabwah

The second thing which I mentioned was "Do we derive the desired benefit out of the religion that we have chosen?" If we do, then certainly we are on the right. If we do not, it is high time we thought over the whole question once again.

The Holy Quran has put it very beautifully by telling us that he who is blind in this world will be blind in the next world also. It does uot refer to physical blindness. It refers to spiritual blindness. In other words we are told that a mere promise that your sins have been forgiven and in the next world you will sit at the right hand of God has no meaning at all. What is to come in the next world must show itself in this very world. If we cannot have communion with God here, the promises of the next world cannot be relied upon. A religion which tells you that by following it your sins are forgiven, should not be allowed to go away with this assertion without asking it how can I be sure that my sins have been forgiven? That it is so written in the religious Book is not enough. It must be proved.

After all, are there no signs that can prove the relationship of man with God. If there are, then we must try to see those signs take place. Perhaps it was this in mind that Jesus said, "For verily I say unto you. That whosoever shall say unto mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The same thing has been expressed in a much better way in the Holy Quran. We read: And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

How beautifully we have been told of a criterion of communion with God. Think over it and try to find out where this communion can be had more abundantly.

Let me now sum up. I am of the opinion that everybody should do his own thinking especially in case of religion. And here are two hints for that. One, what is religion and what for do we need it. Two, Is the aim of religion being fulfilled by following the religion that we are actually following. Let all of us think over these things. Do not profess a religion for the mere sake of professing it. Be serious about it. You must know why you are sticking to one religion in preference to all others. And now I leave you to think over what I have said in my today's talk. I wish you good luck.

DEVOTED COMPANIONS
Of
THE PROMISED MESSIAH

A few days back Maulana Ghulam Bari Saif, Professor, Jamia Ahmadiyya Rabwah, a learned scholar and a well-known speaker of the Jamaat, kept his audiance spell bound with his talk he gave on the life of one of the earliest companions of the Promised Messiah. While I listened to this very interesting speech it occured to me that it would, certainly, be very beneficial for our brethren who join our fold in Pakistan or abroad. Surely our young men would very much like to know how the earliest followers of the Promised Messiah behaved. How determined and resolute they were and how firmly they withstood all opposition.

Digitized by Khilafat Library Rabwah

It is therefore, intended to write very brief notes on the lives of these valiant seekers of truth. We shall start this series with the life of Munshi Aroore Khan, one of the earliest followers of the Promised Messiah and about whom the learned Maulana Ghulam Bari Saif gave his talk.

It was in 1916 that Mr. Walter, Secretary, All India Y.M.C.A., visited Qadian, the Head Quarters of the Ahmadiyya Movement in Islam. He came with the view to collecting material for his book, "Ahmadiyya Movement" which was published later and in which he mentions meeting Munshi Aroore Khan. Mr. Walter had in his mind the well-known saying of the Gospels 'The tree is known by its fruit'. This meeting took place in the small mosque better known as "Masjid Mubarak".

After the usual greetings Mr. Walter asked Munshi Aroore Khan, "What argument in support of Mirza Sahib impressed you most?" The Munshi replied," I am not a highly educated man and did not concern myself with much argumentation. The thing that impressed me most was his simple and frank bearing and his open demeanour. When I looked at his dear face resplendent with the inner light that emitted innocence and purity of his soul, I said to myself, "This is not the face of an imposter." I fell to his personal charm. Later through constant personal contact, I found that in truthfulness, honesty and faith and for his love for God, he could not be surpassed. He was unique and utterly incomparable. No one who looked at his face could ever say that he was an imoster. Oh! how do I long

to see his face again.....As he said this the Munshi was so moved that he began to cry like a child. So bitterly did he weep that he started hicupping. At this Mr. Walter was completely stunned for he had never before in his life witnessed such love and devotion.

After reporting this incident in his book Mr. Walter remarked that anyone who could have produced such devoted followers could no-wise be branded as an imposter.

Through His bounty God had chosen, for the Promised Messiah, a band of very loyal companions who served him most willingly and faithfully. Among these was Munshi Aroore Khan of Kapurthala, one of the four earliest men that were initiated into the Ahmadiyya Movement. He had heard about Hazrat Mirza Ghulam Ahmad long before he claimed to be the Promised Messiah. The Munshi had read his book "Baraheen-i-Ahmadiyya" and, therefore, held him in great esteem for his learning. The Munshi had a religious bent of mind and when the Hazrat sent out a handbill calling people to flock to him for the revival of Islam, he, along with three others, readily responded to this call. On 23rd March 1889, forty zealous Muslims made a solemn promise to serve the cause wholeheartedly.

Once someone asked the Munshi whether he had any qualms about accepting the Promised Messiah. He replied, "How could I have any qualms. I had met him so many times before that and we could see by his face that he was not an imposter. We stood steadfast by him at all times. When Atham, the Christian champion, did not die within the specified time, we were not perturbed in the least. I happened to be in Qadian on that day and instead of showing any sign of scepticism we collected a fair amount of money between us and presented the same to the Hazrat. We had not accepted him for the sake of his prophecies. It was the purity of his soul and his love and zeal for Islam that cemented us all to him.

When the Hazrat was on a visit to Delhi a severe storm of opposition was raised by the opposing Mullahs. The Promised Messiah wrote to the Munshi and his two friends - Munshi Zafar Ahmad and Mohammad Khan, asking them to reach Dehli at once and share with him the bounties of Allah. The Munshi had received this letter during his office hours. All the three went to the Railway Station straight from their office. The "AT ONCE" in the letter was interpreted by them to proceed immediately, without going into the details of making the usual arrangements.

Digitized by Khilafat Library Rabwah

Writing about his first 313 companions in his book, ',Izala-i-Auham', the Promised Messiah wrote the follow-note about the Munshi :

"My dear Munshi Mohammad Aroora Khan, Statistical Clerk, is a lively person and full of love and zeal. He adores truth and is quick in grasping it. He serves the Movement with utmost cheerfulness and is always on the look out for means to serve the faith. He is loyal from the core of his heart ; a straight thinker and a brave man. May God bless him with His bounties."

(page : 532)

Munshi Aroora Khan started his career as a peon and on the strength of his honesty, diligence and conscientious work got rapid promotions and rose to the rank of a Tehsildar - a revenue officer and a magistrate. For his loyal and meritorious services he was awarded the title of "Khan

Sahib". In appreciation of this honuor he once mentioned that the Pathans are known to be a brave people. Since my master had called me brave, even God caused his words to be fulfilled literally.

It was the common practice of these devoted companions to visit Qadian for the smallest reason. Very often they would just send a message to their homes for their blankets. This, their wives interpreted as journey to Qadian. Once Munshi Aroora Khan asked permission from his boss to go to Qadian which he refused. Munshi resisted on going and the boss insisted in his refusal. In the end the Munshi said, "Alright Sir, you may please yourself and I shall invoke imprecations against you." And it so happened that the magistrate soon got himself involved in some difficulty which he interpreted to be the result of the Munshi's imprecations. For the future he made it a point to direct his staff, on every Saturday, to finish work as soon as possible so as to enable the Munshi to catch the train for Qadian.

Writing to another devoted companion, Mohammad Khan, the Promised Messiah mentioned, "I have great regards for you and Munshi Aroora Khan and other friends from Kapurthala. I hope and believe that you all will stick fast to me in this world and, by the grace of God, you all shall be with me in the next world also. You are one of the very few devoted friends who have dauntlessly plunged into difficulties for the sake of love for me and braved odds on all occasions."

(Badr : 1 - 10 - 1905)

Munshi Aroora Khan retired from service in 1914 and the Head of his department was most pleased with him. He tried to induce him to withdraw his application for retirement. But he very politely insisted upon retirement. And when the Chief Minister, a European, called him for the farewell interview, he said "Well, Munshi Sahib, you now wish to turn a '*faqir*'." And the Munshi replied, "Yes, Sahib, I am now a '*faqir*'."

Digitized by Khilafat Library Rabwah

After his retirement the Munshi got settled permanently in Qadian. He acquired a small dark room with only one window and lived there with the scantiest of furniture—a simple ordinary bed, a small table and a chair. In the winter he kept the room warm by burning dung-cakes and there was always a small heap of dung-ash to be seen by his visitors. He dressed in the most simple manner. No one who saw him in Qadian would ever guess that the man clad in that simple dress was a retired Tehsildar. He spent most of his time in the study of the Holy Quran and the writings of the Promised Messiah. He could recite passages after passages by heart and scores of poems of his beloved master.

Once someone asked him jokingly if he had ever accepted a bribe. On hearing this the Munshi became very serious and with a solemn look he turned towards the enquirer and said, "The manner in which I did my job and performed my duties and the rulings that I gave in cases that came before me and how I turned away from mal-practices and transgression, if I presented all these before my gracious God and prayed for a boon, He would never disappoint me."

There is another incident worth mentioning here which is related by Hazrat Mirza Bashirud Din Mahmud Ahmad, the Second Caliph of the Promised Messiah. The incident expresses fully the tender feelings these devoted followers had for their master. The Promised Reformer said, "A few

months after the death of my father, the Promised Messiah, I was in the house when someone came and told me that a man outside wished to see me. I saw Munshi Aroora Khan standing outside. After the usual greetings, he put his hand in his pocket and gave me, as far as I can remember, two or three gold sovereigns and said, "Please give these to the 'Mother of the Faithfuls'." Then he suddenly burst into tears and wept like a child. For many minutes I stood there quietly and his sobs would not end and I was greatly amazed, for it appeared that he had received the greatest shock of his life. However his emotions subsided. I knew the gentleman very well. I knew him so well that the whole course of his life flashed before my eyes like the cinema screen flashed service. I remembered that the man had joined service as a peon and was promoted to be a Reader, then a Head-Reader from which post he became an Assistant Tehsildar and finally he became a Tehsildar. In his early service his wages were about ten to fifteen rupees per month. When the gentleman relaxed a little I asked him why he had wept so bitterly. He replied, "I was a poor man. But whenever I could manage to get leave I used to hasten to Qadian. Most of the way I came walking so that I could save a few annas for the service of the faith. Even then I did have to spend about a rupee or so. At Qadian I used to see well-to-do people contributing large sums of money, far above my means. It was quite natural that I began to wish for affluency. I very much wanted to bring gold sovereigns instead of the silver coins that I brought. A little later my salary got raised. (By that time he was getting twenty-five rupees per month). Every month I began saving some money till I was able to buy these gold sovereigns. But by the time I was able to buy these, gold sovereigns my master had expired." Then he again began to sob."

God the Gracious favoured His servant, the Promised Messiah by gathering to him votaries and ardent followers who were quick in grasping the true spirit of his claim and stuck fast to him in thick and thin. They could easily be likened to the time-honoured and peerless companions of the Holy Prophet (s.a.w.s.) whose glorious deeds have been written in letters of gold in the history of mankind. This similarity of conduct between the two holy bands is not at all surprising. As a matter of fact it would have been rather strange if the two bands had not been alike. Because Allah had Himself mentioned in the Holy Quran that the companions of the Promised Messiah shall be of the same pattern as the earliest companions of the Holy Prophet (peace and blessings of God be upon him).

M.A.K. Ghauri,
Jamia Ahmadiyya,
Rabwah.

TAHRIK-I-JADID

(MONTHLY)

Digitized by Khilafat Library Rabwah

Have you shown it to a friend ? Have you asked a friend to subscribe to it ? Have you subscribed to it for a friend as a token of friendship ?

Is there a library or a reading room near your house ? Is it getting a copy of the Tahrik-i-Jadid regularly ? If not, you should think over supplying it with a copy of Tahrik-i-Jadid. It will cost you only two rupees for one full year.

Managing Editor
Tahrik-i-Jadid (Monthly)
Rabwah.

Tahrik-i-Jadid,

By U. K. MISSION

THE PROMISED MESSIAH HAS COME

IN THE PERSON OF
HAZRAT MIRZA GHULAM AHMAD OF QADIAN

Born in 1835 in Qadian (India), Hazrat Mirza Ghulam Ahmad remained devoted to the study of the Holy Quran, and to a life of prayer and exertion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook a vindication and exposition of Islam, first in his epoch-making *Barahin-i-Ahmadiyya*, issued in four volumes. Islam, he said, was a living faith, which by following, man could establish contact with his Maker and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah mentioned in the prophecies of the Bible and the Holy Quran. In 1889 he began to enrol for his Movement now established in centres and mosques for the preaching of Islam all over the world. His 84 books were written mostly in Urdu, but some in Arabic and Persian. After his death in 1908 he was succeeded by Hazrat Maulwi Nuruddin, his first Khalifa. On the death of Hazrat Maulwi Nuruddin in 1914. he was succeeded by his second Khalifa, Hazrat Mirza Bashiruddin Mahmud Ahmad, who was also his promised son. Hazrat Mirza Bashiruddin Mahmud Ahmad died in 1965 and was succeeded by Hazrat Mirza Nasir Ahmad, a grandson of the founder.

From the writings of the Promised Messiah

"When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen So, exactly at the time when the thirteenth century of Hijra (Muslim Calendar) had come to a close and the world had entered upon fourteenth century I announced my mission in obedience to the Divine Commandment and made it known to the people through my words and writings that I was the Reformer, promised to appear at the commencement of the fourteenth century for the reformation of faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice."

(Vol. II, Review of Religions).

Digitized by Khilafat Library Rabwah

"The Lord of heaven and earth has sent me to bring the world back to God and His word and His Prophet (Mohammad, peace be on him)., whom they have forsaken, and to preach His word to the nations and to lead them back into His Kingdom and to bring back those that had become separated from Him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies have been corrupted by leprosy; and to raise the dead; and to awaken those that slumber; and to conciliate those that are disaffected; and to reform those that are corrupted; and to rise those

that are fallen; and to look after those who are helpless; and to open the gates of the kingdom of heaven unto those that are rejected."

"He who forsakes me forsakes Him, Who has sent me, and he who joins me, joins Him, from whom I have come. Behold, I hold a lamp in my hand, whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition, chooses to flee from me, shall be cast into darkness and perdition."

"Hearken unto me, O men, for hereby do I discharge the duty of delivering my message to you; Sin is a poison, avoid it; rebellion against the Lord is eternal death, beware of it! Pray to God, that you may be strengthened. Do not imagine that by uttering a few words from your mouth you realise the object of your existence; God desires to bring about a thorough transformation in your lives. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them, or your hands do injury to them. Do not oppress them and be ever kind and good to them, speak not words of pride and vanity to anyone even unto your subordinates or servants; and abuse not any one though you may be abused. Walk upon the earth in meekness and humility and comfort your fellow beings that you may be accepted of God. There are many who wear the mask of humility and are soft of speech, but their hearts are those of serpents. You cannot be accepted of God until your tongue conforms to your hearts. If you are placed in a high station glory not in your greatness and do not look down upon the lowly but you be kind to them. If you are learned glory not in your learning, and do not despise the ignorant out of vanity but give them a word of kind advice."

Digitized by Khilafat Library Rabwah

"The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and soul are bent upon the world. Had I not come these calamities would also have been put off for a while, but with my appearance the secret design of the wrath of God have been manifest, for He says that punishment is not sent upon people until a messenger is raised.

O Europe! Thou art not secure nor art thou O Asia! and ye that dwell in islands no self made deity shall save you. I see cities crumbling down and I find inhabited places in ruin. He has remained silent for a time, but He will now reveal His face and strike terror in the hearts of men. Let him who has ears hear, for the hour is nigh. I have striven to gather you under the wings of God's peace, but the decrees of fate are inevitable."

LESSONS ON ISLAM
(4 PARTS)
Price Dollar 1 00 per set of four parts.
CAN BE HAD FROM
The Oriental & Religious Publishing Co., Ltd.,
Rabwah, Pakistan.

ISLAM AND EDUCATION

Alhaj A. U. Kaleem gave the following Address to the Ghana Muslim Students Association at Accra Girls Secondary School, Accra.
(The Pioneer Ghana 30-11-73—4-12-73)

What is religion? It is the best way of leading life. And what is that way in the sight of God? The Holy Quran says:

"Verily the true religion with God is Islam, 3 : 20 i.e. complete submission to the laws of God. And what other course is it possible for one to adopt beside this religion, when Heaven and Earth and all that is in them are following the Islamic ideal of complete submission to Divine Laws.

"To Him doth everything that is in the Heavens and in the Earth submit, in willing or forced obedience" 3 : 84.

If anybody seeks to follow a course other than that of Islam (submission to divine commands) it will not be aceepted of Him; such a course will lead only to ruin and loss.

The Holy Quran says :— Whoso desireth any other religion than Islam, it shall by no me ns be accepted from Him and in the end (at the time of meting out the reward) He shall be among the lost." 3 : 89.

In the verse which I have quoted above, the last of the Revealed Books has set out in clear words the true significance of the religion which is called Islam and has lso pointed out the advantages or disadvantages resulting from following abandoning the religion.

Of all the Books which comprise the sacred literature of the world the Holy Quran is the only Book which, in order to elucidate subtle points, and illustrate deep truths, has repeatedly drawn the attention of man to the Book of nature and its manifestation. Thus have also, in order to bring out the true significance of Islam and point out the disadvantages which must follow the desertion of this region, it directs our attention to nature by saying:

Digitized by Khilafat Library Rabwah

"To Him doth everything that is in the Heavens or in the Earth submit, in willing or forced obedience." Here we are required to codsider all the different manifestations of nature which are so beautiful, so charming, so beneficial and so comforting in every respect and in every detail and which are tied down by the strong chains of Islam or submission to the laws of God. They exist and are useful to man because of their submission to the laws of God.

The sun, the moon, the stars, the planets, the air, the clouds, the earth, water, trees and stones, in short all these things on which the life of man depends cannot swerve even a hair's breadth from the course on which the powerful hand of nature is leading them.

Did the sun, for instance, ever deviate from the course which God fixed for it in the beginning? Did the moon ever abandon its known path? Did the sun ever interrupt the course of the moon? Did the

night ever overstrip the day or the day overstrip the night even for a single second ?

How truly Muslim (i.e. submissive) are they ? How obediently and faithfully are they following the laws which their Creator has appointed for them. It is this Islamic attitude of these manifestations of nature to which the Holy Word of God draws our attention so that we may deduce lessons from them.

It says :— "And the sun moving on the course prescribed for it that is the decree of the Almighty, the All-knowing God. And for the moon we have appointed stages till it becomes again like an old dry branch of a palm-tree. It is not for the sun to overtake the moon, nor can the night overstrip the day. All of them float in an orbit." 36 : 39-41.

These verses signify that the whole universe is following the laws fixed by God and all things in it can be useful only when we use them in accordance with the said laws.

If man having acquainted himself with these laws wants to bring the things of the universe under his control they cannot but yield to his dominion. But if he wants to put them to any use in contravention of these laws they will do him no good. on the other hand, either they themselves will be lost or they will do injury to the man who wants to put them to an unnatural use.

Take for instance our own senses and organs, which yield to us perfect obedience. Each of them is designed to serve a purpose and they cannot but obey us when we put them to the use for which they are made. If I desire to see an object, the Muslim (obedint) nature of the eye compels it to look in the direction of that object. And what is true of the eye is equally true of other senses and organs.

But if in order to quell my thirst, I pour water into my eye, or in order to taste food, I put it in my ear, or in order to hear a voice, I open my mouth, will this course, which involves a violation of the laws of nature, be conducive to any good ? Certainly not.

The necessary consequence of such a course will be loss and pain. Thus everything in the Univers we meet with a verification of the words of the Holy Quran :

Digitized by Khilafat Library Rabwah

"And whoso desireth any other religion than Islam (submission) to the laws of God), it shall by no means be accepted from him, and in the end he shall be among the Lost".

In short, the religion of the whole universe is Islam (i.e. submission to the other laws of God). The whole universe which has been made to serve man, is regulated by one law or other which it cannot help obeying. Therefore in order to benefit by them we must acquaint ourselves with the laws which are regulating this universe and must conform our conduct according to them ; in other words, we must both learn modern education and apply modern sciences.

Had these laws been changeable, there would have been no need of learning or following them. But their being unchangeable has not only been proved by modern science, but it was taught us almost 1400 years ago by the Holy Book of God which says :— "And He has created everything and has ordained for it its proper measure". 25 : 3.

"No change is there in the creation of God" 30 : 31. "But thou will never find any change in the way of God ; nor will thou ever find any alteration in the way of Allah." 35 : 44.

The laws of God are inevitable and in order to benefit by them, one must accept and obey them and in order to obey them one must get a knowledge of them. Any body who will act against them must suffer a loss. If you desire to turn the laws of God to advantage acquire their knowledge and let your condition be in conformity with them.

The inspired people or prophets, as they are called informed us of those laws which God fixed for our spiritual, moral and social welfare ; similarly, the aim of the scientists has not been to invent new laws, but all their efforts have been directed to discovering those laws of nature which have been in operation ever since the world was created.

Hence, Islam not only enjoins us to acquire the knowledge of those things which God has revealed to us through His prophets, but it also bids us to acquaint ourselves with the laws which men of science have deduced from nature.

What is Islam ? It means obedience to the laws of God which include not only the laws relating to the body and the soul but also laws relating to all those things which affect us physically or spiritually. And who does not know that there is not an atom in the universe but affects our body and soul. If the God of Islam requires you to learn and follow the the laws revealed through the prophets, then I would say, He also calls upon you to learn the sciences and to benefit by them.

Friends, it is not I that say this, but the Holy Quran itself gives you this command :

In the creation of the Heavens and the Earth and in the alteration of the night and the day there are indeed signs for men of understanding Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth, Our Lord, Thou hast not created this in vain ; nay Holy art Thou." 3 : 191-192.

Is not this pondering over the creation of heavens and earth equivalent to scientific research ? But such is the ignorance of the priestly clan—The Malams—that those who devote themselves to the study of western sciences are branded by them as infidels.

Digitized by Khilafat Library Rabwah

The Holy Quran was the first book in the world which enunciated truth—that fire, water, air, the sea, the fruits, the trees, the sun, the moon and the stars and call other objects of nature were not the Gods of man but were only subservient to him.

Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you.

And He has also subjected to you the sun and the moon, both performing their work constantly. And He has subjected to you the night as well as the day.

And He gave you all that you wanted of Him;

Again : "And He hath subjected to you whatever is in the Heaven and whatever is on the Earth."

Now when the Holy Quran informs us that the whole universe has been created for the use of man, is it not our duty to acquaint ourselves with those laws and principles by acting on which we may be able to put the various objects and forces of nature to the use for which they

have been designed by their Creator?

It is almost 1400 years since your Holy Book gave you the glad tidings that the whole universe was made to serve man. Let me know then what effort you have made to subjugate it. When you heard that rain water was sent down from heaven so that we might grow various fruits, flowers, corns and vegetables, was it not our duty to devote ourselves to the arts of agriculture, horticulture and science of Botany?

We were told by the Holy Quran that God had placed at our service the seas and the oceans so that our ships might float on their waters. If having received this intimation we had turned due attention to navigation we would have been great traders.

When the Holy Quran gave us the glad tidings that God had subjected to us the rivers, was it not our duty to familiarise ourselves with all the details of irrigation and obtain a knowledge of the machinery connected with it?

We were told in the Holy Quran that the sun and the moon and other heavenly bodies which superstition adored as gods were made to serve us.

But we made no attempt to make the best of them by devoting our attention to Astronomy.

In short, God informed us by sending down the Holy Quran that there was nothing in the universe but was made for the use of man, and we have only ourselves to blame if, inspite of his intimation, we have not applied ourselves to the study of nature and have neglected such sciences as Botany Zoology, Geology, Mineralogy, Physics, Chemistry and Paleontology.

Can you name any branch of science, the study of which has led to the discovery of a new element or power in nature which has been turned to account by Western nations but which has not been referred to in the verses quoted above?

Gentlemen, is it not a matter of wonder that a people to whom the words, 'We have subjected to you whatever is in the heavens and in the earth." were addressed and to whom such an inducement was given to acquire a knowledge of the universe are today among the most backward people?

Digitized by Khilafat Library Rabwah

But the present condition of Muslims in general and Muslim women in particular is not due to the teaching of Islam, but to the ignorance of the Islamic principles by the Muslims.

Islam stands for progress and civilisation. The state into which Muslims lost respect and honour when they neglected the education of their sons and more of their daughters, and did not keep up that material progress and culture which their forefathers under the impetus, given to them by the Quran had started.

The Holy Prophet of Islam was an ardent lover of education. He is reported to have said: "The seeking of knowledge is an incumbent duty upon every Muslim—male or female."

"Acquire knowledge from the cradle to the grave." "Teach your children as best as you can" He would often remind his followers of the Divine injunction: "Whosoever is given in knowledge is given in reality much goodness".

A conservative Muslim may differ from us, inferring only the search for religious knowledge. He must, however, bear in mind another tradition of the prophet where he says: "Seek knowledge though you have to proceed to China".

No doubt, a Muslim must learn his religion, but in the referred tradition, it is the secular knowledge which we are enjoined to acquire even if we have to take a long journey as far as to China.

Inspired by such lofty ideals the camel drivers of Arabia who were hardly distinguished from brute creation turned into the pioneers in civilisation and culture, builders of wonderful public works, o ganisers of marvellous institutions, founders of great many sciences and arts, and above all the Godly men.

The Arabic letters, the decimal system, trigonometry medicine, chemistry, botany, mineralogy, geography, poetry, architecture, paper-industry, optics, art of the gold-smith, embroidery, psaoc and so on, all owe much to the benevolent influence of Islam on the culure and civilization of the West.

Special stress has been laid by the Prophet of Islam on the up-bringing and training of the girls. He says: "If a man has a daughter and he brings her up well he shall be saved from fire." In other words, if a man brings up his daughter well, God shall deal kindly with him.

Islamic history is full of brilliant Muslim women. The wife of the Prophet, namely Ayesha, became one of the great jurists, traditionalists, commentators, and genealogists of her day. Ayesha knew medicine and was well versed in Arabic Literature and poetry.

Valadat, daughter of Khalifa of Cordova, "endowed with equal beauty and genius," was considered the Arabian Sappho, Labena also, a native of that far-famed capital, not only excelled as a poetess, but was also deeply skilled in Philosophy and Arithmetic, and held the office of private secretary to the Khalifa Hakim.

Muslim lady physicians and jurists have been of great renown. Zubaidah, the wife of the famous Haroun Rashid of Baghdad, and Nurjehan, the wife of Jahangir. Emperor of India have both played a very prominent part in history. Muslim Queens have successfully governed countries and empires.

It was through Islam, more than anything else, that the women found scope for demonstrating their capabilities. One frequently comes across, in Islamic history, feminine names in the arts of peace as well as of war.

It is deplorable to see that the Muslims of our country take the secular education for a taboo prohibited by Islam.

Digitized by Khilafat Library Rabwah

What scared the Muslims away from sending their children to the schools in the past was the attitude of the Christian Mission Schools in general and the Christian Head-teachers even in Government schools in particular for forcing the Muslim children to change their names.

Even now those Muslim children who attend Msssion schools are forced to attend Christian service and Christian Scripture periods. It is not only in the elementary schools that the force is used upon the Muslim pupils, but also in the Secondary schools and Training Colleges.

Similarly, as almost all the Institutions even of the Government are headed by Christian scholars the Muslim students are trained in the Christian atmosphere and there is not a single institution in the country where the Ministry of Education has engaged the service of a Muslim teacher to teach Muslim Religious knowledge to the Muslim Students.

It was due to these obvious facts that we welcomed the declaration made by the Commissioner for Education some time ago regarding teach-

ing of Quran in schools in the North.

If the Government of the National Redemption Council is serious in its declartion made by the Commissioner and we have no grounds in doubting its sincerity as is clear from their other remarkable progressive undertaking we would suggest the following for sympathetic consideration ultimate approval for implementation regarding the Educational development for the Muslims who as Ghanaians are citizens of the motherland :

(a) The arrangements must be made for teaching of the Quran not only in the Schools of the North but also in all the schools of the country where there are considerable number of Muslim Children, by appointing at least one Muslim Teacher in each school to look after their religious interest.

(b) The establishment of a Muslim Teachers Training College is very essential.

(c) If (b) is not practicable then alternatively arragements must be made in Training Colleges (and the scheme could be worked out for admitting Muslim Students in a few specified Government Colleges to train the Muslim Students in Islamic Religious knowledge which hitherto had not been done thus leaving the Muslim pupils without Religious instructions in all the schools.

(d) The Government should also check with all sincerity that the laws governing the freedom of worship in the schools must be observed to their very letters and none of the Head teachers, and the Principals force one denomination's pupil or student to attend the service of another than his own denomination, or participate in the Scripture period other than his own.

Digitized by Khilafat Library Rabwah

No doubt the Muslims are far behind in modern Education than their counterparts the Christians, but the administration should also bear the responsibility of scaring the Muslims away from modern education by allowing her own laws to be treated as mere scarps of paper by the Mission schools and even by the Government Schools headed by the Christians.

The Muslims are part and parcel of this country and do pay taxes like any other Ghanians, hence their rights as citizens of Ghana must be safeguarded, the wrong done to them in the previous regimes must be rectified by the Government of the National Redemption Council headed by its Chairman Col. I. K. Acheampong.

DO YOU HAVE A COPY OF

"INVITATION"

TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor

Tahrik-i-Jadid, Rabwah.